THE

PRELATICAL CHURCH-MAN;

Against the

Phanatical Kirk-Man:

OR, A

VINDICATION

OF THE

AUTHOR

OF THE

SUFFERINGS

OF THE

Church of Scotland.

LONDON, Printed in the Year 1690.

To the READER.

THO I have always had an Aversion to Writing: And thought it greater Prudence in a Man meanly gifted, to be silent and conceal his Weakness, than in Print to publish and proclaim it: Yet when the Credit of the Church of Scotland lies at Stake, and that of England, whereof I am a Member, is reflected on, I thought in Conscience I was bound; and that in Duty to my Ghostly Fathers I could do no less, than to confute those Things, which I know to be Aspersions; and to proceed from a Paralite, who transgresses and subverts the Truth. He has lately wrote a little Pamphlet called, Animadversions on the Sufferings of the Church of Scotland: Which indeed is so full of Venom, and of Words so unbecoming a Christian, That one would think this Author was some Amphibious Creature, void of all Morality and Religion: I'm inform'd he's a Physitian, or rather a Salamanca Doctor, who having for some time beat his Brains, and crack'd his Scull, in the Study of the Civil Law (which he could never Reach nor Comprehend) did at last, expecting some Relief from Physick, read Culpepper's Midwifry, Aristotle's Problems, and Burton's Melancholy: And then, after the Fashion of our Quacks, set up for an eminent Doctor: But had he been a Civilian, I should have expected Sense and Reason from him: Or if a Physitian, something to heal, and not to fester our Sores: But what he scribles being mere Stuff and Trash, and obscene scurilous Language, I should rather fancy him to be of Kin to the Billingsgate-Wenches, whom, I think, he more by half resembles than our Bishops do Antichrist, of our Church the Hirarchy of Rome: or by his Words, Hellish Prelates and Infernal Furies, one would take him to be a Cameronian Phanatical Thunderer, whose Excellency consists in fomenting out Horrors, Hell, and Damnation in his Pulpit: A Subject so common to this Sect, That he who preaches Salvation, or Universal Redemption, is excommunicated by 'em: But I think I need give no farther Character of our Author, his monstrous, ugly, and deform'd Issue. His Animadversions shewing him to be a Malicious and Envious Person; whose Bowels are full of Gall, and his Tongue dip'd in Poison: For he shews so much ill Nature in every Paragraph he writes, that one would take him to be an Enemy to the Race of Mankind: And indeed he is so full of Choler, and so hurried with Passion, that he lets his Words fly at Random, without Reason, Deliberation, or Sense: And this being the hot and firy Temper of our Phanatical Zealot, I hope the Ingenious Reader will be pleased to examine what this Kirk Animadvertor says.

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THE Scotch Animadversions CONFUTED.

IF *Episcopacy* was not of Divine Right, which very Eminent and Learned Divines have asserted: Yet being of Apostolical Constitution, according to the received Opinion of the most Judicious, Ancient and Modern Writers, being established by positive Laws in a Nation: And by all unbyassed and unprejudiced Persons being acknowledged the best of *Ecclesiastical* Governments. I should think it no *superlative Impudence* in one of this Perswasion to disown all Seditious *Meetings* and *Conventicles* for their Church: Nor do I think it any piece of Arrogance in the Bishops, or the Priests, of this Church, nor in any of their Communion, to assume to themselves the Name of a National Church: And tho' our Ingenious *Observat.* in the first Page of his Pamphlet, compares the National Church of *Scotland*, to that Universal Church of *Rome*, and appears to make no distinction between the Two, bringing the *Scotch* by way of Similitude and Comparison. Yet he is much mistaken in his Logick, and if he had not told us he was an University Man, I should have thought that he was Bred at *Gresham-College*, or as the Phrase is in his own Idiom, in the College of *Buckhaven*; for here he makes no distinction between the whole, and its parts, and appears as little to discern, whether *Genus* and *Species* be the same; for the *Scotch* owning their Church, and all other Churches, to be but a Number of Men set apart, or collected together, to Worship God after that Form prescrib'd in his Word: They own *England* and *Holland*, and all the Companies of Believers, that Worship in a Decent Form, to be a Church as well as themselves, nor did they ever exclud-

clude *Rome* from being a Church, *tho' in their Pulpits, and in their Books, they have all disown'd it for a True and Universal Church*, so that here our Animadvertor, either understands not what an Universal Church is, or if he does, is very unjust in imputing to a Church what she never thought nor did: For, there being but one True Church in the World, and all National Churches being Members of this one, that which comprehends all, must only be Universal, and none but our Author could be so Ignorant as to think there was two Universals of the same kind; or that the Church of *Scotland* did ever in Discipline, or Doctrine, shake Hands with the Church of *Rome*, as our worthy Animadverlioniſt, with a stock of Confidence and Ignorance does Assert.

But as Malice will make a Man invent, where there is no subject, and Asperse, where there is no Blemish; so likewise this Worthy Gentleman would make the World believe, that there was nothing like Devotion and Piety among the Bishops and Priests of this Church. Nay, that they were so Wicked in their Lives and Conversations, that they did Countenance and Encourage the worst and greatest of Crimes. This certainly must be a Notorious Falshood, for I my self, during Twelve or Thirteen Years, have been a constant Spectator of the Lives and Carriage of the Clergy; and in all that time could never see, nor so much as hear, of any that was guilty of the least Misdemeanor. I Liv'd at *Edenburgh* where they were every Day to be seen, and happen'd to converse with those who would have made a Mountain of a Mole-hill, and made any little Failing, or Infirmity, in a Bishop, the most Heionus and Aggravating Crime; yet notwithstanding their envious and watchful Eyes which did follow and attend the Bishops even to their Homes, yet could I never hear of any Scandalous thing laid to their Charge; nay, I never heard of any Bishop but Dr. *Paterson*, late Arch-Bishop of *Glascow*, that ever was tax'd with any thing undecent, or unbecoming, their Gown; and it was the Opinion of most Men, that the Report rais'd on him was very False, and did meerly proceed from Envy. Because the Duke of *Lauderdale* did take so much notice of him; therefore they thought, the only way to be even with the Bishop and the Duke, was to call the Bishop his Sister *Hatton*'s Gallant, which I dare affirm, is a Notorious Lie; and 'tis pity that *Scandalum Magnatum* does not reach as well there, this foul Mouth'd Wretch, as it should have done if it had been spoken here. But was it all true he alledges of this Bishop, and of the Minister of *Libbertown*, his Names-sake, yet is it not Nonsense in any Man to say, that *Vitium Personæ*, is *Vitium Regiminis*, or that a Company of Men, and that Office and Dignity they are invested with, should suffer, because some

some particular Member of that Society does miscarry and transgress. Had I thus retorted his Answer, and told him, That all the Presbyterian Ministers are Rogues, because *Williamson* their late Representative was such, in Deflowring a Ladies Daughter, under whose Roof he Lodg'd; certainly the *Observator* would be Angry, and yet it is no more than what he himself has done to render *quid pro quo*.

But passing by this, I say, that the *Scotch* Bishops were Men of Good Lives; and if from External Actions we may be allowed to call Men Pious and Good, they were certainly such; for they were Charitable to the Poor, Courteous and Kind to the Stranger, did Relieve the Widow and the Fatherless, and Persons of all Ranks and Qualities had an easie Access unto them. In their Doctrine they were Orthodox, in their Discourse very Modest and Grave, and in their Carriage to all very Humble and *Meek*; all which I Appeal to the Author's Conscience, whether, or not, these following *Men* were such, Dr. *Burnet* Arch-Bishop of *Glascow*, Dr. *Young* Bishop of *Edenburgh*, Dr. *Laury* Bishop of *Brechin*, and Dr. *Atkins* Bishop of *Gallonay*; and as to the inferior Clergy, was not *Mr. Lundy*, and *Mr. Melarum*, the *Ministers* of the *Tall Booth-Church*, *Mr. Cant* of the *New*, and Dr. *Scot* of the *Abbey*, and all the others of *Edenburgh*, *Men* of Piety and Learning, which if he should deny, many Thousands will contradict him to his Face, and this may serve to Answer all alledged in the First, Second, and Third Pages.

But as our *Observator* Upbraids the Church of *Scotland*, so he likewise must have a fling at *England*, and tho' it be the best Constituted Church in the World, and that which certainly comes nighest to the Primitive times, yet that part of it which was to wait on her *Royal Highness* the Princess *Anne*, in *Scotland*, is Calumniated and Revil'd, as if they had been a Sect of the *Nicolaitans*, who thought Luxury and Uncleanness to be no Sin. Thus he has the Impudence to say, *That the Chappel was a Bawdy-House, and all the Members of their Church guilty of Fornication and Adultery.* Sure if there was any such thing, it was among those of the Church of *Rome*, who could, when the Duke of *York* was there, have a Pardon for any Sin. But for the *Members* of the Church of *England*, I did not hear any thing of them, and tho' I will not Justifie what is Wicked or Criminal in them, yet this I can say, that I never see any Hearers more Attentive, or a Priest Administer, or People Receive the Sacrament, with greater Piety, Gravity, and Decency, then all of this Church did, when the Princess *Anne* was then at *Edenburgh*: And thus to Abuse a Prelate of the *English* Church, I mean, the Reverend Dr. *Turner*, who was ever look'd upon to be a *Man* of a Good Life; and to Reflect on a Princess of the Royal Blood, is

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a Crime methinks which deserves the Pillory at least.

In the 7th. and 8th. Pages he tells us of the diligence of the *Presbyterian Parsons*, and of sending *Lay-Elders to see whether Masters of Families do Pray*, this may be, and I know it was *Machiavil's* principle, *quoties vis fallere plebem finge Deum*: and the Custom of the false Apostles (who would have St. *Paul* and others differing from themselves, to be thought Men of dissolute Lives) to pretend to a Strictness of Life and Conversation, which the Gospel did not enjoin, and as for these measures they now take, we have known the like to have been done by *Major Wear*, who was Guilty of *Sodomy*, *Buggery* and *Incest*, and by a *Phanatical* Preacher *Mitchael*, who taking aim to kill the A.B. *Sharp*, Shot Bishop *Honiwood* through the hand, and it is no new thing for us to know that this Pharasaical Tribe will devour Widows houses, and for a pretence make long Prayers. He would also have us believe that they neither *Swear* nor *Drink*; that may be, but I am sure, *Cheat* and *Lie*, Confoundedly they will: and Pray and Exclaim against their Governours as the aforesaid *Mitchael* did, for he twenty times said he had no design against the Arch-Bishop, and afterwards confess'd his Crime to the Lord Chancellour: and I my self saw *King* and *Kid*, 2. *Ph. Ministers* Hang'd for Preaching Rebellion, and when they were on the Scaffold there was a Pardon offer'd 'em to Pray for the King, and they would not; and I heard *Cameron* once in My Lady *Binstons*, *Pray for the Confusion of the King and his Council*, and yet our *Obs.* would make these *Persbyterians* to be for Monarchy; Who have ever been Enemies to Crown'd heads: Let 'em talk what they will, he who hates a *Bishop*, can never love a *King*. And he who treads on a Mitre, will quickly pull off the Crown, so that still the Maxim will prove true, no *Bishop*, no *King*.

But next the *Obser.* according to his wonted Cruelty, would have the Chuch of *England* believe that the Church of *Scotland* differs from her, thereby endeavouring to obstruct their Charity, and farther *alledges*, *that the Assemblies Confession of Faith was taught at* Edenburgh. Which is so false, that when I my self was there, which was much about the time he mentions nine or ten years ago, there was not any of the Tutors taught it: Except his own, who was then reputed a Man of little Sense, and a *Phanatick* of the first Magnitude, I mean *Mr. Pillans*, who was often hiss'd at in our publick Examinations, and made a subject of Scoff and Derision for all. But besides the *English* Liturgy since ever I could remember, has been still hugg'd and admir'd by the *Episcopal* party, and though they did not dare publickly to profess it, because of the Furious and Insolent Rabble, yet there was Arch-Bishop *Burnet*, and Bishop *Atkins*, and several others of our Bishops, who have had it read in their Families, and the Sacrament given to many of the Clergy together, and

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many of the *Episcopal* party were so glad when they saw this Service countinanc'd by Authority in the Abby, that they came thither in Crouds, all which I refer to the Reverend Bishop of *Ely*; and the great respect they always shew the *English* Clergy, in their own Country puts this beyond all dispute.

In the 14*th*. and some of the preceeding pages, he makes a Catalogue of the *Persbyterians* Sufferings, and by what I can understand, thinks it allowable to deal Just so by the *Episcopal* Party, but I thought this pretender to Religion had not so learned Christ, as to tell us, that the law of *Retalliation* is still in force; but if it was, which I suppose in all Particulars no Man will assert, if it be not a *Phanatick*: Yet I think the *Episcopalians*, as he calls 'em, deserve no such Usage; because the *Phanaticks* were guilty every Day of *Rebellion* and *Treason*, did make many Uproars and Insurrections, and did several times involve the whole Nation in Blood; and to subdue and quell such Spirits, and to punish such great Offenders, who did disturb the Peace and Government of the Nation, methinks could be no Crime at all; and their Sufferings being for doing Ill, they should be asham'd to glory in them, or to think, that by turns they ought to punish the Church.

And as to *the Sufferings of the Episcopal Church*, which he so confidently contradicts, and says, That the Author cannot instance the *Persons*, *Place*, *and time*: He walks upon a false Supposition, for there was a Clergyman, not many Days ago, with me upon the *Royal Exchange*, who came from *Galloway* in *Scotland*, who said, That he would swear it before the King and Council, and prove it by several Witnesses, that all was true that that Ingenious and Charitable Gentleman wrote, and that there was much more true than what was there contained; and if there should be any Occasion for it, he would prove both the Time and Place. Nay, I myself do remember, That Six or Seven Years ago there was one Mr. *Kirk*, a Minister in the *West*, who told me that these *Phanaticks* were so furious, that they did first Rob a neighbouring Minister of his Goods, and afterwards did pull down the House upon him. And if they did commit such Outrages and Villanies when the Civil Government was in force, what less than Barbarity could be expected, when every *Phanatick* was allowed to do what was right in his own Eyes. And this verefies that Epithet which the Revered Bishop *Atkins* bid a Writer to the Signet give him, John *or* William *by the Indignation of God Bishop of Incarnate Devils*.

And these are the men who approve of the murthering of their *High-Priest*, a Crime having such a Train of aggravating Circumstances, that none but a *Phanatick*, without Horror and Trembling would mention it: For this poor Gentleman, being gray headed, and above Eighty Years old, was in his Coach beset by a Company of *Phanaticks*;

Phanaticks; and tho his Daughter, with Tears in her Eyes, pray'd 'em, for Christ's sake, to spare her aged Father; and he himself had earnestly entreated them, after they had determined to butcher him, to let him have but time to recommend his Soul to God; they in the very instant of Prayer cut off his Right Hand, shot him through the Body, and left him in the Church wallowing in his Blood, which made his Daughter miscarry, and being Melancholy, was in great Danger; of losing her Life: Yet this worthy good man does this *Cannibal* exclaim against, and tho Death should put an end to the Rage of the worst of Men, yet could this vile Wretch be contented to be glutted with his Blood again. And his Malice does not terminate here, but he must likewise have a Stroke at the Metropolitans and Bishops of *England*, and compares them to *Titus Oates*, and calls 'em *Dark Lanthorns*, who are the great Lights of our Church, and have done more Good in one Week, than he and all the *Salamanca* Doctors can do in a whole Age: And tho our Author be so favourable to *Oates*, yet I think it not strange, since *Birds of a Feather will flock together*. Besides this, he threatens, That if any of 'em should read the Service, or endeavour to introduce it to *Scotland*, that they may perhaps suffer as much as Arch-Bishop *Laud* did, that is, become a Victim and Sacrifice to the People, which one Expression deserves a Rope, if there was no other; and 'tis pity such an Incendiary should be suffered to live: Yet I would, with all my Heart, that there was no greater Danger than this, and that *Ireland* was as easily subdued, as *Episcopacy* might again be brought in and kept in *Scotland*: And I am sure, was there a Pole about *Episcopacy* there, that Three Parts in Four of that Nation would be for it; and all of 'em in a few Years might, perhaps, be perswaded to entertain the Prayers of the Church of *England*: Which, if they cannot as yet be so happy as to enjoy, I shall earnestly pray to God, That he would make their Majesties King *William* and Queen *Mary* successful in their Arms, That he would give them the Necks of their Enemies, bless 'em with a happy and prosperous Reign, and make them yet instrumental in re-establishing that *Episcopacy*, which in *Scotland*, by a Trick was Voted out. That all good men may with the Poet say,

There is a Church, but not a Kirk of Scots.

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